the bone. The latter is oval and convex, and its thin edge is divided by fine grooves more closely placed than in the species described by Fritsch, which terminate in fissures separating delicate teeth. See Fauna der Gaskohle und der Kalksteine der Permformation Boehmens, p. 122, Pl. 20.

Similar bodies were found by myself in the fresh-water beds of the Laramie formation of Montana, and described under the name of *Arotus hierogylphicus*. (Bulletin U. S. Geol. Survey Terrs., F. V. Hayden, iii, 1877, p. 574.) The shaft of this body is not curved, and the body is flattened. As specimens of the batrachian genus Scapherpeton are abundant in this formation and locality, it is not unlikely that these comb-like bones are their claspers.

THE BEOTHUK INDIANS.

By Albert S. Gatschet.

First Article.

(*Read before the American Philosophical Society, June 19, 1885.*)

The Beothuk or Red Indians are the aboriginal people of the isle of Newfoundland, and their presence there is attested as early as the sixteenth century. Nevertheless, we cannot consider them as the autochthons of that extensive country, for insular populations must always have originated in some mainland or continent.

HISTORIC NOTES.

Newfoundland was discovered by Sebastian Cabot, on his great northern cruise in 1497, and probably visited also by Gasparo de Cortereal (1500). Although the Indians were not then identified as Beothuks, Cabot noticed that they were *painted with red ochre* and dressed in skins.

In 1527, Oliver Dawbeny saw from his ship *Minion* the inhabitants of Newfoundland passing in a boat; they fled as soon as they perceived that a ship-boat set out to follow them. At Cape Breton, Nova Scotia, savages came aboard his ship; they called the harbor there Cibo, and the name of their chief was Itarey.*

When Jacques Cartier first reached Newfoundland in 1534, he landed on May 10 at Cape Bonavista, in the south-eastern part of the island. He describes the Indians he saw as "of good size, wearing their hair in a bunch on the top of their heads and adorned with feathers." A word of the native language, *adhothues*, is used by him to designate a fish of a rather strange appearance, white of color, with a rabbit-shaped head.†

*Hakluyt's Voyages, ed. London, 1810; iii, pp. 168, 169, 245.

† Piscis unus a Quarterio memoratur, ... magnitudine orcæ, colore plane candido, capite leporino, barbari sua lingua Adhothues appellabant, etc. *Joan. de Laet, Novus Orbis*, Libr. ii, p. 42 (Lugd. Bat., 1633.)

The Indians of "Terra Nova" of the early period are also described in Barcia, Ensayo, pg. 159.

An anonymous Frenchman who wrote in 1539 observes, that the southern coast was then inhabited by tribes which strenuously avoided the meeting with any strangers; their faces were painted or tattooed in lines.

In 1574, Frobisher took with him to England one individual from the island. The explorer Hayes stated (about 1583), that in the south parts his party "found no inhabitants, which, by all likelihood, have abandoned these coastes, the same being so much frequented by Christians. But on the north are sauages altogether harmlesse."*

Whitbourne, who saw the island in 1622, places the abodes of these Indians in the north and west part of the country; they helped the French and Biscayans in the capture of whales and codfish, and in Trinity Bay stole at night sails, hatchets, etc. Bonnycastle (i, 258), thinks that from the first settlement of Newfoundland the Red Indians chiefly inhabited the north, north-east and north-west near the Fogo and Twillingate† Islands, and about White Bay and the interior, surprising at night the fishing stations located there.

After the landing of Micmac Indians from the mainland opposite, the destinies of the Beothuk aborigines began to take another turn. About the beginning of the eighteenth century a body of Micmacs, who speak an Algónkin language, then partly Roman Catholics, came from Nova Scotia, and settled in western Newfoundland as hunters and fishermen. For many years they were at good terms with the Beothuk; but subsequently quarrels arose, and about 1770 a battle was fought between the two tribes at the north end of Grand Pond. J. B. Jukes, from whose *Excursions in Newfoundland* (1842) the above is an extract, gives the proximate number of Micmacs settled on the island in his time at one hundred families, chiefly established on the west side, wandering from Fortune Bay to St. George Bay, White Bay, Bay of Exploits. In 1840 they were all Roman Catholics, and many of them of a low moral order. The Beothuks called the Micmacs Shŏnak, Shawnuk, Shannok, "bad Indians" (Shanung, *Latham*), and stated that they first arrived by a rivulet called Shŏnăk brook, a tributary of the Exploits River; there they met them in battle also.

The Red Indians always were at good terms with the Labradorian Algonkins of the coast and interior: the Naskapi, Montagnais, or as they called them, Shōudamunk. They mutually visited each others' countries, traded with them, and it is not unfair to conjecture that some Red Indians may be there now after their expulsion from the island, the distance from the continent being only 10–12 miles at the nearest point, the Strait of Belle-Isle.

Since every nation considers the territory which it occupies as belonging to it by natural right, foreigners encroaching upon the hunting and fishing-grounds were of course punished by the Beothuks with all the means which their weakness in numbers could afford; and the constant

*Bonnycastle, Newfoundland in 1842, Vol. i, p. 253.

†The anglicized form of the French name Toulinguet.

pilferings and robberies which the French experienced at the hands of these natives, brought them to such a pitch of exasperation, that they, in the middle of the eighteenth century, offered a reward for every head of a Red Indian. To gain this reward, and also for the value of the fur-skins which they wore, the Micmacs privately shot them. This brought on the above-mentioned conflicts and many other personal encounters.

The English never pursued them with the same hatred as the French. In 1810, Sir Thomas Duckworth issued a proclamation for their protection. In 1827 some benevolent inhabitants of Newfoundland founded a society at St. John's to open communication with the Red Indians, to protect and possibly civilize them. W. E. Cormack, who in 1822 had crossed the island from coast to coast for exploration, and left an "Itinerary" of his expedition, undertook a similar trip with a retinue in 1827, but failed to sight a single individual of the mysterious tribe. The last region where they had been seen were the shores of the River of Exploits and its tributaries; this seems to have been one of their main habitats even in the foregoing centuries. Since then many other travelers have searched for them; but nothing except implements and the remains of their dwellings and stockades were discovered.

TRIBAL NAMES.

The names by which the tribe is known to us are those of "Beothuk," and of "Red Indians."

The name of *Beothuk* has been interpreted differently. Mr. J. P. Howley mentions an Eskimo word bethuc, said to mean *forefoot of deer*, and Rob. Gordon Latham supposed it meant *good night* in their own language, and that the tribe should hence be named the *Good Night Indians;* betheok being the term for "good night" in Mary March's vocabulary. But Indians generally have some other mode of salutation than this; and that word reads in the original manuscript betheoate (not *betheok*, Lloyd); it is evidently a form of the verb baetha *to go home;* and thus its real meaning is: "*I am now going home.*" The spellings of the tribal name found in the vocabularies are Beothuk, Beothick, Béhathook, Boeothuk and Beathook; beothuk means not only *Red Indian*, of *Newfoundland*, but is also the generic expression for *Indian*, and composes the word haddabothic *body* (and *belly*). Just as many other peoples call themselves by the term *men*, to which *Indian* is here equivalent, it is but natural to assume that the Indians of Newfoundland called themselves by the same word.

Another term Shawatharott or Shawdthārut is given for *Red Indian man* in King's vocabulary; we find also woas-sut *Red Indian woman*, cf. oosuck *wife;* its diminutive woas-eeash, woas-eesh *Red Indian girl;* mozazeesh *Red Indian boy.*

Red Indians was the name given to them by the explorers, fishermen or colonists, because they noticed their habit of painting their utensils, lodges, boats and their own bodies with red ochre. Sebastian Cabot, the discov-

erer, mentions this peculiar habit, and so does J. de Laet, Orbis Novus, pg. 34: "uterque sexus non modum cutem sed et vestimenta rubrica quadam tingit," etc. This ochre they obtained, e. g., at Red Ochre island, Conception Bay, and mixed it with fat or grease to use it as a substance for daubing.

The Micmac Indians called them Macquaejeet, Ulnŏ mequāegit, the Abnakis Ulnōbah (Latham), in which alno, ulno means *man, Indian.*

ETHNOLOGIC NOTES.

From earlier periods we possess but few notices conveying graphic sketches of the appearance and daily life of the Beothuk Indians. The most important have been gathered and published in Lloyd's articles; hence we can afford to be brief on the subject, for the Journal containing his sketches is within easy reach of everybody, who is interested in the matter. We especially recommend Lloyd's first article, with its numerous historic references.

Joann. de Laet, pg. 34 (1633), writes of them as follows: "Statura corporis sunt mediocri, capillis nigris, lata facie, simis naribus, grandibus oculis; mares omnes sunt imberbes; uterque sexus non modo cutem sed et vestimenta rubrica quadam tingit . . . . . Mapalia (*lodges*) quædam atque humiles casas incolunt e lignis in orbem dispositis et in fastigio conjunctis . . . . Vagi sæpius habitationes mutant." De Laet also gives a description of their curious semilunar or crescent-shaped birch-bark canoes, resting upon a sharp keel or bottom, and needing considerable ballast to resist upsetting; they were not over twenty feet long, and could carry five men at the utmost. Cf. pictures in Lloyd's Treatises. The Micmac Indians of Newfoundland use skins instead of birch-bark in the manufacture of their canoes; cf. Note to Lloyd, iv, p. 26.

Remains have been found of their wigwams, consisting of a frame of slender poles and covered with birch rind, thirty to forty feet in circumference; about 1810 a group of twelve of these lodges stood near Cat Harbor (Tocque, Newf., p. 504); and many other ruined settlements of theirs were discovered in recent years.

John Peyton describes the Beothuks he saw on Red Indian Lake and elsewhere, as follows (*Jukes*, ii, 126): "They were fierce and savage (dreaded by the whites), lived entirely by fishing and hunting, and made their wigwams of skins, not of bark like the Micmacs; these structures were raised with much skill on wooden platforms. Their dresses were made of deer-skins, smeared with ochre, like their implements and persons. They were great thieves, ... and the French had a greater hatred of them than the English." Pg. 132–133, Jukes describes their deer-fences, a series of stockades of trees often running for thirty miles along a river.

Extract from Bonnycastle, p. 266: The Beothuks used the inner bark of *Pinus balsamifera* as food. On the lakes near New Bay, conical winter wigwams (mamatech) were discovered, holding about twenty people each, and vestiges of numerous summer lodges were found in the vicinity;

also square and oblong pits for provisions, steam-bath huts covered with skins and heated with stones. In the burying-places were found radiated iron pyrites to strike fire, cooking vessels, a doll, and wooden images of persons. All this was discovered by Cormack's Expedition, 1827, which crossed the island in search of Red Indians in behalf of the "Beothic Society for the civilization of the native savages."

Lloyd mentions the fact, that the Red Indians obtained fire by igniting the down of the bluejay by sparks struck from two pieces of iron pyrites (v, p. 225). This bird is the Canadian jay, *Corvus canadensis*, and the pyrites is known on the island by the term *mundic*, "flint and steel," which seems to be of Cornish origin (J. P. Howley). They also were supposed to be gifted with witchcraft, for when attacked, they could raise a fog, in which they made their escape. The "Red Indian devil," as seen at Great Lake, was known by the name: *ashmodshim* or *ashmodyim*, "wicked man." J. Peyton thought that if they had any worship at all, it was that of the sun. To Mr. Howley he gave the following picture of their exterior (Lloyd, v, p. 226): "The Beothuks were a much finer and handsomer race than the Micmacs, having more regular features and aquiline noses; nor were they so dark in the skin. They were of middle stature, and of a very active build. They did not appear to be so fond of gaudy colors as their continental neighbors."

To conclude this short exposé of ethnologic peculiarities of the tribe, I quote from Lloyd (v, p. 245) the conclusions embodying the results to which his studies have led him:

"The Beothuks possessed, in many respects, characteristics belonging to many of the tribes inhabiting the North American continent, whilst, on the other hand, they appeared to differ from them in certain peculiarities, which were as follows: Lightness of complexion. The use of trenches in their wigwams for sleeping-places. The peculiar form of their canoes. The custom of living in a state of isolation far apart from the white inhabitants of the island, and their persistent refusal to submit to any attempts to civilize them. The non-domestication of the dog amongst them. The art of making pottery was unknown amongst them."

BIBLIOGRAPHY.

A list of printed books treating of Newfoundland during the period from the discovery up to the year 1810 will be found in Bonnycastle's vol. i, 336–344.

Articles and books on Newfoundland, in which express mention is made of the Beothuk Indians, are contained in the following list, which makes no pretense of being exhaustive:

Chappell, Lieut. Edw., Voyage to Newfoundland, Lond. 1818, 8vo, illustrated. In the chapter treating of "Red Indians," pp. 169–187, he quotes Whitbourne's "Discovrse and Discovery of New Foundland."

Bonnycastle, Sir R. H., Newfoundland in 1842. Two vols. Lond., 1842, 12mo. His chapter on Red Indians embraces i, pp. 251–278.

Jukes, J. B., of the Geolog. Survey. Excursions in and about Newfoundland. Two vols., 8vo, Lond., 1842, 12mo. On the Beothuks cf. ii, 126, 132, 133, 170–175.

Gobineau, Comte A. de; Voyage à Terre-Neuve, Paris, 1861.

Latham, Rob. Gordon; Comparative Philology. London, 1862, 8vo, pp. 453–455.

Perley, Rev. Chas., the history of Newfoundland from the earliest times to the year 1860. Lond., 1863, 8vo (with map). Cf. 338 sqq. The Appendix vii, pp. 506–522, contains extracts from W. E. Cormack's "Itinerary through the central parts of the island," extending from August 30 to the middle of November, 1822.

Tocque, Rev. Ph., Newfoundland as it was, etc. London, 1878; illustr.; pp. 511.

J. Hatton and M. Harvey, Newfoundland, its history, etc. Boston, 1883. On pp. 184–186, vocab. of *Mary March.* (Not seen by me).

Were published in the Journal of Anthropological Institute of Great Britain and Ireland, the following four treatises:

Lloyd, T. G. B., M. A. I., On the Beothucs, a tribe of Red Indians, supposed to be extinct, which formerly inhabited Newfoundland. Vol. iv, 1874, pp. 21–39, with vocabulary of Mary March, taken by the Rev. John Leigh, and presented to Mr. John Peyton.

Lloyd, T. G. B.; A further account of the Beothucs of Newfoundland. Vol. v, 1875, pp. 222–230, with a plate.

Lloyd, T. G. B.; On the Stone Implements of Newfoundland; ibid. pp. 223–248. Three plates.

Busk, Geo., F.R.S., Description of two Beothuc skulls; ibid. pp. 230–232, one plate.

John Cartwright, Remarks on the Situation of the Red Indians, &c.; *unpublished manuscript* of 1768, now in possession of the Protestant Bishop of Newfoundland, and extracted by Mr. Lloyd in his first article; cf. iv, p. 22 sqq.

LANGUAGE OF THE BEOTHUK.

The enumeration of ethnologic peculiarities of the Newfoundland tribe in question is not the main purpose of the present article. The results obtained by former writers from an investigation of their language not proving satisfactory to me, I have subjected the fragments which have reached down to our period to a new chirographic and critical examination, for the purpose of drawing all the conclusions that can fairly be drawn from them for ascertaining affinities, and thereby shed some light upon the origin of the Red Indians. This research I undertook partly on my own impulse, partly upon the earnest solicitation of Mr. James P. Howleys, surveyor and assistant geologist of the Government at St. John's, the capital of Newfoundland. Through his numerous expeditions he has become perfectly familiar with all parts of this large isle, which in the extent of its area (42,000 square miles), closely approaches that of the

State of New York, and has in his long-sustained correspondence with me evinced the greatest interest for all ethnologic problems and questions connected with his "Terra Nova." With accuracy he compared the faulty vocabulary published by Lloyd, and corrected about twenty-five of its misspellings from the original, which is written in a sloven hand; he also gathered many words hitherto unknown from Cormack's manuscript "Notes," and transmitted them all to me.

The information we possess of the Beothuk tongue was chiefly derived from two women, and is almost exclusively of a lexical, not of a grammatic nature. The points deducible from the vocabularies concerning the structure of the verb, noun, and sentence, the formation of compound terms, the prefixes and suffixes of the language are very fragmentary and one-sided. The mode of transcription is so defective that no vocabularies ever have caused me so much trouble and uncertainty as these in obtaining from them results available for science.

The two female informants had lived but a short time among the English-speaking population, and were not sufficiently acquainted with English to inspire much confidence in their accuracy. They were:

1. *Demasduit*, also called Waunathoake, and by the white people Mary March, because captured on the fifth day of *March*, 1819. John Peyton, who carried on considerable salmon fisheries in the north of the island, had suffered much by the depredations of the Beothuk. He and his party met her, her husband and another man of the tribe on the frozen Red Indian Pond, on the principal tributary of Exploits River, engaged them in a fight, killed her husband, and brought herself to St. John's, where she stayed during the rest of the year, and died at sea of a pulmonary disease, on her return home, January 8, 1820, about twenty-three years old. She furnished a vocabulary of her language (about 180 words) to the Rev. John Leigh, who presented it to Mr. John Peyton; it is printed in Lloyd's article, iv, pp. 37–39. A miniature of her will be found in Tocque's Wandering Thoughts, p. 373, and Bonnycastle i, 276, describes her as follows: "Hair like that of an European, black eyes, skin copper color, docile, very active, agreeable in demeanor; in this respect she differed much from the Micmacs and other Indians." Thomas Taylor, a man present at her capture, was still alive in 1884.

2. *Shanandithit* or Shawnadithit, afterwards called Nancy, was, with two daughters, brought to St. John's in 1823 by William Call, starvation being the cause of their surrender. Shanandithit lived in W. E. Cormack's house* until he left the colony, and the daughters returned to their tribe; then stopped at the house of the attorney-general, Mr. Simms, and subsequently at John Peyton's house. About 50 years old, she fell sick and died of consumption in 1829, at the hospital of St. John's. When in 1825 she procured a Beothuk skull for Cormack, she asserted that only fourteen individuals remained of her tribe. Mrs. Peyton, who still lives at

*Mr. Cormack was a man of intellectual acquirements, having followed a course of studies at Edinburgh University.

an advanced age at Toulinguet, Notre Dame Bay (Mr. Peyton died in 1883, over 90 years old), took peculiar charge of Shanandithit and states that drawings made by her are still extant. From her and other sources Cormack obtained a vocabulary, which seems more reliable and phonetically more accurate than the one obtained from Mary March. The phonetics of Beothuk impressed Cormack as "resembling less the other Indian languages than the European;" by the latter he probably meant those spoken upon the British Islands. Together with Beothuk implements, etc., he sent it to the address of Dr. Yates, England.

Further comments on the language, ethnologic and historic remarks on this curious people are reserved for a subsequent article. Below I reproduce the terms written in the same manner as transmitted, using the following abbreviations:

ABBREVIATIONS.

C.—Cormack's vocabulary; obtained from Shanandithit and others.

Howl.—Corrections of Leigh's printed vocabulary from his own manuscript, made by Mr. James P. Howley.

K.—Vocabulary of Dr. King, transmitted by Rob. Gordon Latham, London, in April, 1883. The words were probably furnished by Shanandithit to Cormack.

No Letter.—Rev. John Leigh's vocabulary, obtained from Demasduit.

VOCABULARY.

a-aduth *seal-spear*, C. Cf. amina.

abemite *gaping.*

abideshook; abedésoot K, *domestic cat;* cf. bidesook.

abidish "*martin cat,*" *marten.* Micmacs call him *cat;* the whites of Newfoundland call a young seal: *cat* or *harp-seal,* because a white design visible on their backs resembles a harp.

abobidress *feathers;* cf. ewinon.

abodoneek *bonnet,* C. abadung-eyk *hat* K.

adadimite or adadimiute; andemin K. *spoon;* cf. a-enamin.

adamadret; adamatret K. *gun, rifle.*

adenishit *stars;* cf. shawwayet *a star* K.

adizabad zea *white wife.*

adjith *to sneeze.*

adoltkhtek, adolthtek K., adolthe; ode-ōthyke C. *boat, vessel.* Seems to imply the idea of being pointed or curved; cf. a-aduth, adothook; dhoōrado, tapathook.

adosook K., aa-dāzook C. *eight;* ee-aa-dazook *eighteen,* C.

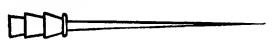
adothook; adooch K. *fishhook.*

adzeech K.; adasic; ádzeich C., *two;* ee-ádzike *twelve,* C.; adzeich dthoónut *twenty* C.

aduse *leg;* ádyouth *foot* K.

a-enamin *bone,* C.

a-eshemeet *lumpfish*, C.
ae-u-eece *snail*, K.
ae-wā-een C.; cf. ee-wā-en.
agamet; aegumet K. *buttons; money.*
aguathoonet *grindstone.*
ahune, ahunes, oun K. *rocks.* Misspelt ahmee (Lloyd).
ajeedick or vieedisk K. *I like.*
akusthibit (ac- in original) *to kneel.*
amet *awake*, C.
amina *deer-spear* C.
ámshut *to get up;* cf. amet. Howley supposes this to be from the same word as gamyess, q. v.
anadrik *sore throat;* cf. tedesheet.
anin *comet;* cf. anun *spear (in skies?)*
anyemen, ányēmen, *bow*, K.; der. from annŏŏ-ee, q. v.
annawhadya *bread*, K. Cf. manjebathook.
annŏŏ-ee *tree; forest, woods* K.
ánun *spear*, C. cf. a-aduth, amina, anin, annŏŏ ee.
anwoyding *consort; husband*, when said by wife; *wife* when said by husband. Cf. zathrook.
a-oseedwit *I am sleepy*, K.
aoujet *snipe: Gallinago wilsonia*, of genus *Scolopacidæ.*
apparet o bidesook *sunken seal.*
ardobeeshe and madobeesh *twine*, K. cf. meroobish.
ashaboo-uth, C.; iggobauth *blood*, C. cf. ebanthoo.
áshautch *meat; flesh*, K.
ashei *lean, thin; sick.*
ashmudyim *devil*, "bad man" C.; cf. muddy. The spelling of the first syllable is doubtful.
ashwameet, ashumeet, mythological symbol drawn by Shanandithit:

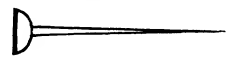


Ashwan, nom. pr., *Eskimo.*
áshwoging C.; ashoging K,, *arrow;* cf. dogernat.
asson; ásson K. *sea-gull.*
áss-soyt *angry*, C.
athess; áthep K. *to sit down.*
awoodet *singing.*
baasick *bead*, C., bethec *necklace.*
baasothnut; beasothunt, beasothook K. *gunpowder;* cf. basdic.
badisut *dancing.*
bætha *go home*, K. becket? *where do you go?* bæōdut *out of doors*, or *to go out of doors*, K. These three words all seem to belong to the same verb.
baroodisick *thunder.*

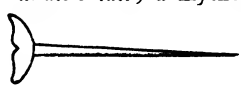
basdic ; basdick K. *smoke ;* cf. baasothnut.
báshedtheek ; beshed K. *six,* C. Rigadosik *six* in Leigh's voc. seems to point to another dialect. Ee-beshedtheek *sixteen,* C.
bashoodite Howl. *to bite.*
bashubet *scratch* (verb ?)
bathuc ; badoese K., watshoosooch K. *rain ;* cf. ebanthoo.
baubooshrat *fish,* K. ; cf. bobboosoret *codfish.*
bebadrook *nipper* (moskito).
bedejamish bewajowite *May,* C. cf. kosthabonóng bewajowit.
beodet *money ;* cf. agamet, baasick.
Beothuk, Beothich K. ; Béhat-hook K. ; Bœothuck (in Howley's corresp.) ; Beathook. (1) *Indian ;* (2) *Red Indian,* viz. Indian of Newfoundland. cf. haddabothic.
berrooick or berroich *clouds.*
betheoate *good night.*
bibidegemidic *berries ;* cf. manus.
bidesook ; beadzuck, bidesúk K. *seal.* Cf. abideshook, apparet.
bidisoni *sword.*
bituwait *to lie down.*
boad *thumb,* K.
bobbidist Howl. ; bobbodish K. *pigeon* (guillemot, a sea bird). A species of these, very abundant in Newfoundland, is *Lomvia troile.*
bobbiduishemet *lamp ;* cf. boobeeshawt, mondicuet and emet *oil.*
bobboosoret *codfish ;* is the same word as baubooshrat.
bogathŏowytch, *to kill,* K. buhashauwite *to beat.* bobáthoowytch! *beat him!* Beating and killing are frequently expressed by the same term in Indian languages. Cf. datyuns.
bogodoret ; bedoret, bĕdoret K. *heart.*
bogomot or bogomat *breast,* K. boghmoot *woman's breast,* K. bodchmoot *bosom,* C. bemoot *breast,* C. Cf. bogodoret.
boyish *birch bark ;* by-yeech *birch tree,* K.
bŏŏbasha, boobasha *warm,* K. cf. obosheen.
boobeeshawt *fire,* K. cf. bobbiduishemet.
boochauwhit *I am hungry,* K. cf. pokoodoont.
boodowit *duck ;* cf. eesheet, mameshet.
bootzhawet *sleep* (verb ?) K. ; cf. isedoweet.
boos-seek *blunt,* C. ; pronounced búsik.
botomet onthermayet ; botothunet outhermayet Howl., *teeth* (*?*).
būhāshămēsh *white boy,* C. buggishāmesh *boy,* K.
buhashauwite ; cf. bogathŏowytch.
bukashaman, bookshimon *man ;* buggishaman *white man,* K.
butterweye *tea* K. (English.)
carmtack *to speak,* K. ; ieroothack, jeroothack *speak,* K.
cheashit *to groan.*
cockáboset ; cf. geswat.
dábseek C., dābzeek K., abodoesic *four ;* ee-dabzook *fourteen,* C.

dattomeish ; dottomeish K. *trout.*
datyuns or datyurs *not kill* (?), K.
dauoosett *I am hungry,* K., probably false ; cf. boochauwhit.
debine Howl., deboin K. *egg.*
deddoweet ; didoweet K., *saw,* subst.
deh-hemin ! Howl. dayhemin ! K. *give me !*
deed-rashow *red,* K.
deiood ! *come with us !* K. dyoom ! *come hither !* K. dyoot thouret ! *come hither !* C. toouet (to) *come,* K. nadyed *you come back,* K.
deyn-yad, pl. deyn-yadrook *bird,* C.
Demasduit, nom. pr. of Mary March.
deschudodoick *to blow,* C.
dho ōrado *large boat,* K., cf. adoltkhtek.
dingyam, dhingyam K., thengyam *clothes.*
dogajavick *fox,* K., cf. deed-rashow *red ;* the common fox is the red fox.
dogernat *arrow,* kind of.
Doodebewshet, nom. pr. of Nancy's mother, C.
doothun *forehead,* K.
dósŏmite K., dosomite *pin.*
drona ; drone-ooch K. *hair ;* the latter form apparently a plural.
dthŏŏnanyen, thinyun *hatchet,* K.
dtho-ónut, C. ; cf. adzeech.
ebanthoo ; ebadoe K. *water.*
ebathook *to drink,* K. ; zebathŏong *to drink water,* K. cf. ebanthoo, bathuc.
edat or edot *fishing line ;* cf. a-aduth, adothook.
edrú or edree ; edachoom K. *otter.*
éjabathook, ejabathhook K., *sail ;* edjabathook *sails.*
ee— composes the numerals of the first decad from 11 to 19; it is prefixed to them and emphasized. Cf. the single numerals.
eeg *fat,* adj.
eenoaja *cold (called ?)* K.
eenódsha *to hear,* K. ; cf. noduera.
eesheet *duck,* K. ; probably abbrev. of mameshet, q. v.
eeshoo *make haste.*
eeseeboon *cap,* K.
eeshang-eyghth *blue,* C.
eewā-en ; aewā-en K., hewhine, ŏ-ŏwin K. *knife ;* cf. oun. Leigh has also : nine, probably misspelt for : wine (wa-en).
egibididuish, K., egibidinish *silk handkerchief.*
ejew *to see,* K. ; pronounced idshu.
emamoose, immămōose *woman ;* emmamoose *white woman,* K.
emamooset *child ; girl ;* emmamooset *white girl,* K.
emet ; emet K. *oil ;* composes bobbiduishemet and odemet, q. v.
emoethook ; emmathook K. *dogwood* (genus : *Cornus*) or *mountain ash* (*Populus tremuloïdes*).

ethenwit ; etherwit Howl. *fork.*
euano *to go out ;* enano *go out,* Howl.
ewinon *feather,* K.
gaboweete *breath,* C.
gamyess *get up,* Howl.
gasook or yasook, yosook *dry* K. ; gasuck, gassek ; K. *stockings.*
gausep *dead,* K. ; gosset *death,* and *dead,* K.
geonet *tern, turr,* a sea-swallow : *Lomvia troïle* (also called *Urea troïle*). K. has geonet *fur.*
ge-oun K. ; gown *chin.*
geswat *fear,* K, ; cockáboset ! *no fear ! do not be afraid !* K.
gheegnyan, geegn-yan, K., guinya *eye.*
gheen K., geen (or gun ?) *nose.*
gidyeathuc *wind.*
gigarimanet K., giggeramanet ; giggamahet Howl. *net.*
gobidin *eagle,* C.
godabonyeesh *November,* C.
godabonyegh, *October,* C.
godawik *shovel ;* cf. hadowadet.
gonathun-keathut Howl. ; cf. keathut.
goosheben *lead* (v. or subst. ?).
gotheyet *ticklas* (tern), a bird of the Genus *Sterna ;* species not identifiable, perhaps *macrura,* which is frequent in Newfoundland (H. W. Henshaw).
gowet *scollop* or *frill ;* a bivalve, *Pecten.*
guashawit *puffin ;* a bird of the *Alcidæ* family : *Lunda cirrhata.*
guashuwit ; gwashuwet, whashwitt, wāshāwet K. *bear.*
guathin, cf. keathut.
gungewook Howl. *mainland.*
haddabothic *body ;* hadabatheek *belly,* C. ; contains beothuk, q. v.
hádalahét K. ; hadibiet *glass,* cf. nádalahet.
hadowadet *shovel,* K. ; cf. godawik.
hanawāsutt *hatfish* or *halibut,* K.
hanyees *finger,* K.
haoot *the devil,* K.
hodamishit *knee.*
homedich, homedick, oomdzech K., *good.*
ibadiunam *to run,* K. cf. wothamashet.
immămooset, cf. emamoose.
isedoweet *to sleep ;* cf. bootzhawet.
itweena *thumb,* cf. boad.
iwish *hammer,* K. ; cf. mattuis.
jewmetchem, jewmetcheen *soon,* K.
jiggamint *gooseberry.*
yaseek C., yāzeek K., gathet *one ;* ee-yaziech *eleven,* C.
yeathun, ethath *yes,* K.

yéothoduc *nine*, C.; ee-yéothoduck *nineteen*, C.
yeech *short*, K.
kaasussabook, causasbow *snow*, K.
kadimishuite *tickle:* a rapid current in a narrow channel of the sea.
kaesinguinyeet *blind*, C.; from gasook *dry*, gheenyan *eye*.
kannabuch *long*, K.
kawingjemeesh *shake hands*, K.
keathut, gonathun-keathut; ge-outhuk K., guathin; *head*. keoosock, kaasook *hill*, K.
kewis, kuis, ewis, keeoose K. *sun; moon; watch*. Kuis *halfmoon:* a mythologic symbol drawn by Shanandithit: 
kingiabit *to stand*.
kobshuneesamut (ee accented) *January*, C.
koshet *to fall*.
kosthabonćng bewajowit *February*, C. For the last part of word, cf. bedejamish bewajowite.
kōsweet K., osweet *deer*.
kowayaseek *July*, C.; contains yazeek *one*.
kusebeet *louse*.
lathun; lathum (?) *trap*, K. cf. shabathoobet.
madabooch *milk*, K.
madyrut *hiccough*.
máduck, máduch *to-morrow*, K.
maemed, maelmēd; mewet *hand*, K.; cf. meesh in kawingjemeesh; meeman monasthus *to shake hands*. memayet *arms*.
magaraguis, magĕragueis *son*, K.
magorun; magorum K. *deer's horns*.
mamashee K.; mamzhing *ship, vessel*.
mamatrabet a long (illegible; *song ?*) K.
mameshet; memeshet Howl. *ducks and drakes*. (drake: male duck.) Probably the mallard duck, *Anas boschas*.
mameshook; mamudthun K. *mouth;* cf. memasook.
mammateek, cf. meotick.
mamishet, māmset, mamseet K., mámisut C *alive*. Doodebewshet mamishet gayzoot, or: D. mamsheet gayzhoot, *Doodebewshet is alive*, K. mamset *life* K.
Mamjaesdoo, nom. pr. of Nancy's father.
mammadronit (or -nut) *lord bird;* or *harlequin duck*. Contains: drona.
mammasheek *islands;* cf. mamashee.
māmmăsăveet (or māmmŏosĕrnīt J. Peyton), mamasămeet K., mámudthuk, mamadthut K. *dog*. māmmusemītch, pl. mammasavit *puppy*.
mamshet; maumsheet K. *beaver*. (simply: animal.)
manaboret K., manovoonit Howl. *blanket*.
manamiss *March, month of;* C.
mandeweech, maudweech *bushes*, K.

mandzey, mamdsei K., mandzyke C. *black.*
manjebathook *bread,* C.
manegemethon *shoulder.*
mangaroonish or mangaroouish *sun;* probably *son,* cf. magaraguis.
manune *pitcher, cup.*
manus *berries,* K.; cf. bibidegemidic.
marmeuk *eyebrow.*
mārot *to smell,* K. (v. intr.?)
mássooch, másooch *salt water,* K.
matheoduc *to cry.*
mathik, mattic *stinking;* mattic bidesuk *stinking, rotten seal,* K.; mathic bidesook *stinking seal.* Cf. mārot.
mattuis Howl. *hammer*; cf. iwish.
memasook; mamudth-uk, mamadth-ut K. *tongue;* cf. mameshook.
memayet *arms;* cf. maemed.
meotick, meeootick, mae-adthike K. *house, wigwam.* mammatik *house.* mammateek Howl.: *winter wigwam.* meothick *house, hut, tilt camp,* K. (probably a windbreak).
meroobish *thread;* cf. ardobeeshe.
messiliget-hook *baby,* K.
methabeet *cattle,* K.; nethabete "cows and horses."
miaoth *to fly.*
modthamook *sinew of deer,* K.
moeshwadit *drawing* (?); mohashaudet or meheshaudet *drawing knife* K.
moidensu *comb.*
moisamadrook *wolf.*
mokothut, species of a blunt-nosed *fish,* C.
monasthus (*to touch?*), meeman monasthus *to shake hands.* Cf. maemed.
mondicuet *lamp,* K.; cf. bobbiduishemet.
moocus *elbow.*
Moomesdick, nom. pr. of Nancy's grandfather.
mooshaman; mootchiman K. *ear.*
mōosin *moccasin* K.; mosen *shoe,* K.
moosindgei-jebursūt *ankle,* C.; contains mōosin.
mossessdeesh, cf. mozazeosh.
motheryet *cream jug;* cf. nádalahet.
mowageenite *iron.*
mowead *trousers,* K.
mozazeosh, mogazeesh; K., *Red Indian boy;* mossessdeesh *Indian boy,* C.
muddy, mandee, K., múd'ti C., *bad; dirty.* mūdeet *bad man,* C.; cf. ash-mudyim.
nádalahet *cream-jug;* cf. hádalahét, motheryet.
nechwa *tobacco,* K.; deh-hemin neechon! *give me tobacco!* Howl.
newin, newim *no,* K.
ninezeek, C., nunyetheek K., nijeek, nijeck *five;* ee-ninezeek *fifteen,* C.
noduera, *to hear,* K. Cf. eenódsha.

Nonosabasut, nom. pr. of Demasduit's husband; tall 6′ 7½ inches.
oadjameet C., *to boil*, as water; v. trans. or intr.? moodamutt *to boil*, v. trans. C.
obosheen *warming yourself;* cf. bŏŏbasha.
obsedeek *gloves*, K.
obseet *little bird* (species of?), C.
odasweeteeshamut *December*, C.; cf. odusweet.
odemen, ode-emin K., odemet *ochre;* cf. emet.
odensook; odizeet, odo-ezheet K. *goose;* cf. eesheet *duck.*
odishuik *to cut.*
odjet *lobster*, K. and Leigh.
odoit *to eat;* cf. pokoodoont.
odusweet; edusweet K. *hare;* cf. kosweet, odasweeteeshamut.
oŏdrat K., woodrut *fire;* cf. boobeeshawt.
o-odosook; oodzook, C., ode-ŏzook K. *seven*; ee-oodzook *seventeen*, C.
ooish *lip.*
oosuck *wife;* cf. woas-sut.
osavate *to row;* cf. wotha- in: wothamashet.
oseenyet K., ozegeen Howl. *scissors.*
osthuk *tinker* (J. Peyton); also called *guillemot*, a sea bird of the genus *Urea.* Species not identifiable.
oun; cf. ahune.
owasboshno-un (?) C. *whale's tail;* a mythologic emblem drawn by Shanandithit:  Dr. Dawson thinks it is a totem.
ozeru; ozrook K. *ice.*
podibeak; podybear Howl. *oar, paddle.* Cf. osavate.
pokoodoont, pokoodsont, bocootyone *to eat*, K.; cf. odoit.
poochauwhat *to go to bed*, K. cf. a-oseedwit.
pugathoite *to throw.*
quadranuek; quadranuk K. *gimlet.*
quish *nails.*
shabathoobet Howl., shabathootet *trap.*
shamoth; thámook, shamook, shāamoc K. *capelan;* a fish species.
Shanandithit, C., Shawnadithit, nom. pr. of Nancy, a Beothuk woman.
Shanung, Shŏnack, Shawnuk, Shannok, nom. pr., *Micmac Indian*, Shonack "bad Indians," *Micmacs*; cf. Shŏ-udamunk.
shápoth K., shaboth *candle.*
shánsee C. and K.; theant *ten.*
Shawatharott, Shawdthārut, nom. pr., *Red Indian man.* Cf. zathrook.
shawwayet *a star;* cf. adenishit.
shebohoweet K., shebohowit; sheebuint C. *woodpecker.*
shebon, sheebin *river, brook*, K.
shedbasing wáthik *upper arm*, C.

shedothun, shedothoon *sugar*, K.
sheedeneesheet *cocklebur*, K.
shegamite *to blow the nose.*
shema bogosthuc *moskito ;* cf. bebadrook.
shendeek C., shendee K., thedsic *three ;* ee-shendeek *thirteen.* shendeek dthō-ōnut *thirty*, C.
shewthake *grinding stone*, K. ; cf. aguathoonet.
shoe-wana, shuwän *water bucket*, of birch bark ; *drinking cup*, K. shoe-wan-yeesh *small stone vessel*, C. A drawing of a shuwän, made by Shanandithit, has been preserved (Howley).
Shō-udamunk (from Peyton) nom. pr. of the Mountaineer (or Algonkin) Indians of Labrador, *Naskapi*, or "good Indians." Cf. Shanung.
sosheet *bat*, K.
shucododimet K. ; shucodimit a plant called *Indian cup.*
tapathook ; dapathook K. *canoe ;* cf. adoltkhtek.
tedesheet *neck ; throat.*
theehone *heaven*, K.
thengyam *clothes ;* cf. dingyam.
thine *I thank you.*
thooret ! *come hither !* abbrev. from the full dyoot thouret, C., cf. deiood !
thoowidgee *to swim.*
toouet ; cf. deiood !
wabee *wet*, K. ; probably misunderstood for *white.*
wadawhegh *August*, C.
wāsemook *salmon*, K. cf. wothamashet.
washa-geuis K., wäshewnish *moon.*
wāshāwet, whashwitt K., cf. guashuwit.
washewtch K. ; washeu *night ; darkness.* Cf. month's names.
washoodiet, wadshŏŏdet *to shoot*, K.
wasumaweeseek *April ; June ; September*, C. Said to mean "first sunny month." Cf. wāsemook.
watshoosooch *rain*, K. ; cf. bathic.
wáthik *arm*, C. wātheēkee *the whole arm*, K. ; cf. shedbasing.
Waunathoake, nom. pr. of Mary March (Howley).
wawashemet ŏ-ŏwin mŏŏ meshduck *we give you* (thee !) *a knife*, K.
weenoun *cheek*, K. ; cf. ge-oun.
weshomesh (Lloyd : washemesh) *herring ;* cf. wothamashet. Mr. Howley thinks that Washimish, the name of an island, contains this term.
whadicheme, cf. bogathŏowytch.
widumite *to kiss.*
woadthoowin, woad-'ḥoowin *spider*, K.
woas-eeash, woas-eesh *Red Indian girl*, K.
woas-sut *Red Indian woman*, K. ; same as oosuck.
wobee *white*, K. ; cf. wabee.
wobesheet *sleeve*, K.
woin Howl. ; waine *hoop.*

woodch *blackbird*, C.
woodum *pond*, K.
wothamashet Lloyd : *to run* ; woothyat *to walk.*
zathrook *husband ;* cf. anwoyding.
zeek *necklace*, K. ; abbr. from baasick (?)
zósoot K., zosweet *partridge.* Ptarmigan is added to the term ; but a ptarmigan (*Lagopus alba*) is not a partridge.

Beothuk Song preserved by Cormack :

Sugut if bafu buth
baonsheen oōsadōōōsh edabauseek.

As there is no f in this language, the copying or the phonetics of this song must be partially faulty.

The Comet of 1866 and the Meteors of November 14th. By Professor Daniel Kirkwood.

(*Read before the American Philosophical Society, July 17, 1885.*)

The probable recognition of several ancient returns of the first comet of 1866, together with the identification of an additional number of star-showers related historically to this comet as their source ; the further confirmation of the existence of three distinct meteoric clusters all moving in the orbit of Tempel's comet ; and the data thus afforded for studying the structure and history of this interesting part of the solar system, afford sufficient reason for the following rediscussion of the facts now known in regard to the origin and history of the November meteors.

Tempel's Comet of 1866.

On the 19th of December, 1865, a small comet was discovered by M. Tempel, of Marseilles. It was generally observed till the following February ; and, although an inconspicuous object, its relations to the earth and Uranus have given it an importance equaled by few comets recorded in history. It orbit was computed by Dr. Oppolzer, of Vienna, who found the time of revolution to be 33.176 years. Later researches, however, give 33.28 years as the more probable period. The comet seemed much smaller in 1865–6 than at any previously observed return—a fact indicative of its gradual dissolution. Its apparent magnitude, however, at any apparition, would evidently depend on the time of the year at which it passed its perihelion. Comets are recorded in the years 1733, 1699, and 1399, corresponding to dates at which Tempel's comet was due ; but these returns are to be regarded as doubtful. In 1866 Professor H. A. Newton suggested that the comet of that year was a return of one discovered in China, August 26, 1366, and which passed its perihelion October